DOCUMENT RESUME

ED 078 195 VT 020 390

AUTHOR	Turner, Kenne
TITLE	A Theory of the Functional Self.
INSTITUTION	Southern Illinois Univ., Carbondale. Career Development for Children Project.
SPONS AGENCY	Illinois State Board of Vccational Education and Rehabilitation, Springfield. Vocational and Technical Education Div.
PUB DATE	73
NOTE	32p.
EDRS PRICE	MF-$0.65 HC-$3.29
DESCRIPTORS	Behavior Development; Concept Formation; *Interaction Process Analysis; Interpersonal Relationship; *Self Actualization; *Self Concept; Social Behavior; Social Experience; *Social Relations; Theories; *Vccational Development

ABSTRACT

This paper reviews self theory that explores self as being a product of social interactions. From this theory it is seen that self formation is a developmental prccess which takes place within the social system. The individual's inferences from his social behavior define his self-concept, and a self-concept which has career relevance is the functional self. Like any self-concept, the functional self is a self-process, a process of being and becoming. It is the developmental process of the functional self that should enable curriculum writers to develop a prccess career develcpmental curriculum, rather than a content occupational information curriculum. Career development is not obtaining knowledge in preparation for living but rather a process of experiencing living. (Author/MF)

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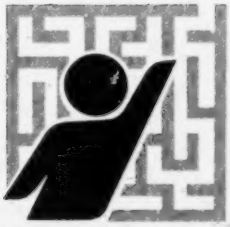

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A THEORY OF THE FUNCTIONAL SELF

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CONTENTS

Page

I. FUNDAMENTAL CONCEPTS OF SELF 1

Introduction 1
Environment 2
Social Interaction 4
Events 9
Acts 10
Self 12
Summary 14

II. SELF-CONCEPT THEORY 15

Behavior 15
Self-concept 16

III. THE WORLD OF WORK 20

Introduction 20
Occupational Establishment 22

IV. FUNCTIONAL SELF 23

Career Self-concept 23

V. SUMMARY 25

BIBLIOGRAPHY 26

I. FUNDAMENTAL CONCEPTS OF SELF

Introduction

Many writers have offered theories of self and self-concept formation. For most sociologists and social-psychologists the self consists of the "I" and the "me," i.e., the "I" refers to the individual's personal characteristics as he sees them, whereas the "me" reflects the reactions of others to the individual (Mead, 1934). For Mead the "I" is the analytic and synthetic processes of cognition; the "me" is the empirical self, the object of science. Psychoanalytic theory distinguishes between the self and the ego, the former being the object which the latter perceives (Symond, 1951). Still others such as Combs & Snygg (1959) state a phenomenological theory that the self is functional as well as structural, and that it motivates the individual to action and organizes his perceptions of himself and the environment. Combs and Snygg see the self as including those aspects of the perceptual field, in reference to the "I" or "me," and the self-concept as those percepts organized into various dimensions, meta-dimensions, and systems, each of which defines a different aspect of personality structure and functioning.

There are probably as many theories of self as man wishes to fabricate. Most theorists, however, would agree that self is inseparable

from the social contexts in which man exists. For this reason, the author subscribes to the general hypothesis derived from "self theory" that sees self as being acquired through interaction with "significant others."

Environment

Every individual is born into the world void of a perception of self and has only the potentiality for socialization (Pfuetze, 1961). As the individual begins to interact with the world around him, he begins to develop an awareness of self. "It develops as a person, with his inborn abilities and tendencies and all that is inherent in his make-up, meets up with the experience of life" (Jersild, 1952, p. 16). Thus, self is developed primarily through the process of social experience and activity.

The individual is born into a society which has a culture. Culture may be regarded as an organization of learned behaviors and the products of behavior which are shared and transmitted (Sarbin, 1954). In order to survive, every society has developed ways for meeting the individual needs of its members. Each society defines what behaviors are necessary for the survival of the society. The similarity of behavior within a given society determines the culture of a society. Culture is a style of life which includes information, religion and governmental patterns, and ways of thinking and speaking that are handed down from generation to generation. Each individual's cultural environment is

transmitted through the actions of others, and the whole of his environment is the setting for the growth of self. The self begins to develop as the individual first distinguishes between his sensations and the environment bringing them about. The individual exists in an interactive relationship with the world around him, and the self begins to emerge as he develops a "body image" (Dinkmyer, 1965). Differentiating his body from the external world is one of the chief activities of early infancy. This can be observed as the child begins to manipulate his body, and differentiate between his body and that of his mother. Initially, the individual's mother transmits the environmental world to him, but as he develops he is exposed to experiences in the home, the school, and the community.

As the individual moves further into the exploration of self it becomes more obvious that his image of self is influenced by others in his environment. As John Donne states in his poetic passage:

> No man is an island, entire of itself; every man is a piece of the Continent, a part of the main; if a clod be washed away by the sea, Europe is the less, as well as if a manor if thy friends or of thine own were; any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee. (Hayward, 1932, p. 537).

The self is then developed through active contact with others, which is internalized by the individual and becomes part of his conception of self.

Social Interaction

It may legitimately be said that environmental influence is transmitted through the individual's interaction with others. The self is thus a product of cultural stimuli transmitted through interpersonal influences. People learn who and what they are from the ways in which they have been treated by those who surround them in the process of becoming mature. Accordingly, says Fromm, "The fundamental approach to human personality is the understanding of man's relation to the world, to others, to nature, and to himself" (1941, p. 290). A person's identity is influenced by other people's appraisal of the social roles he happens to be in. Mead (1934) contends that the individual discovers himself by trying to be someone else. Likewise, a person tends to adopt the values and attitudes that are expected of him in that role. Thus the self grows within a social framework.

> The self arises in conduct, when the individual becomes a social object of experience to himself. This takes place when the individual assumes the attitude of another individual, or uses the gestures which another individual would use and respond to it himself or tends to so respond. . . The child gradually becomes a social being in his own experience, and he acts toward himself in a manner analogous to that in which he acts toward others (Mead, 1934, p. 120).

In analyzing role theory, Sarbin (1954) leans heavily on the concepts of Mead. Role is regarded as the unit of socialization. In defining role, Sarbin stated:

> A role is a patterned sequence of learned actions or deeds performed by a person in an interaction situation. The organizing of the individual actions is a product of person A upon observing person B. B performs one or a number of discrete acts which A observes and organizes into a concept, a role. On the basis of

> this conceptualization of the actions of B, A expects certain further actions from B. This expectation is covert, and is the equivalent of saying "locates or names the position of the other." Once having located or named the position of the other, A performs certain acts which have been learned as belonging to the reciprocal position. These actions are conceptualized as A's role (1954, p. 225).

Role theorists see self as a cognitive structure developing out of interaction between the organism and stimulus objects and events. Self is an organization of qualities, which are first nonverbalized, but later verbalized by gestures and language.

In looking at the cognitive organization of self Sarbin (1954, p. 240-242) identified five "empirical selves": somatic self (S_1), occurring during the first few weeks of life when the primary concern of the mother is the maintenance of the infant's soma; receptor-effector self (S_2), when the individual is responding to external stimuli in an undifferentiated way; primitive construed self (S_3), expressing needs through motor activity beginning about six months of age; introjecting-extrojecting self (S_4), the beginning of association of gestures with things and persons; and the social self (S_5), at a time when differentiations are in terms of roles rather than discrete acts.

For Sarbin and Mead self develops out of experiences with events, objects, and persons. The self " . . .is essentially a social structure and it arises in social structure and it arises in social experiences . . .it is impossible not to conceive of a self arising out of social experiences" (Mead, 1934, p. 37). Mead has identified at least 4 conditions which are necessary for the existence of self.

1) There must be life in a social situation of cooperative association and communication with others.

2) There must be certain physiological capacities and neurological or cortical endowments necessary for the invention and use of significant symbols.

3) There must be a mechanism for self-stimulation, such as is found in the unique capacity of human beings for vocal gesture or language, and the vocal-auditory relations of human beings. The unique and crucial importance of speech is that it alone stimulates the speaker in the same manner in which it stimulates the hearer, and thus enables the individual to react or respond to his own utterances in the same manner in which another would respond.

4) One final factor is required; the ability to "get into" the experience of the other, to experience "from the other side." The human being, alone among the animals and insects, can fulfill this condition; and it is done, says Mead, by "taking the role of the other, "i.e., by becoming an object to himself, by acting toward himself as he acts toward another, and as the other acts toward him. The individual has to "get out of himself," as it were in order to come back to himself; and he does this by taking the place of the other who stands opposite him treating him as an object. In so doing he gets the sense of himself as a self, and therein he reaches the stage where he can carry on the conversation of attitude and gesture within himself (Pfuetze, 1961, p. 58).

Each individual identifies himself from experiences with other members of his social group. Alfred Adler (1964) believes that self develops through the capacity of the individual to experience the feelings of other people. He calls this capacity "social interest" or "social feeling." This is accomplished insofar as the individual is able to become an object to himself, just as other individuals are objects to him. Allport (1937) calls this process <u>self-objectification</u>; " . . .that peculiar detachment of the individual when he surveys his own pretensions in relation to his abilities . . . his own equipment in comparison with equipment of others, and his opinion of himself in relation to the opinion others hold of him" (1937, p. 214). An indi-

vidual is able to become an object to himself by taking into consideration the attitudes of other individuals toward him, within the context of experience and behavior, which he and the other members of the social group are involved (Mead, 1934). Each individual would naturally like to constantly project an ideal self, and finds it painful to have others see beneath his many facades. But, only by revealing his true self to others will he, in turn, be able to see himself as he truly is. The tendency which drives the individual toward self-knowledge will lie unfulfilled unless he accepts the pains of discovery inherent in the process of objectification (Sartre, 1962).

In his book, Childhood and Society (1950), Erickson has indicated that the individual's struggle for identity becomes in time a struggle to live with others, "significant others." This struggle has the effect of forcing the individual to set himself off, to become an object to himself. He knows himself by the company he keeps or chooses to ignore. He is identified by his socio-economic status, religion, physical characteristics, abilities, social relationships and attitudes.

Sullivan (1953) believes the changing self is primarily influenced by other people. The human organism is born into, nourished by, participates in, communicates with a world of others. Then, the individual comes to full stature as a human being in the reality of relationship with others, things and events. "Any object or event in nature is dependent upon a percipient individual, and what is seen from the perspective of one individual is not necessarily what is seen from the standpoint of another . . . For to retain its identity, each individual

(act, event, perspective, or person) must carry on a continuous and changing relationship to the rest of nature" (Pfuetze, 1961, p. 56). By playing at being someone else, the child comes to realize his own nature and at the same time he realizes the nature of the other persons whose role is being played.

Society, then, serves as a mirror by which an individual can expose himself, or as was stated earlier, "become an object to himself." Just as a little girl who sees herself in a mirror and assumes many and various roles in her play, she pretends, she plays like, she puts on her mother's clothes, she plays mother and father with respect to her dolls, her small brother, etc.; individuals will assume many roles in their society so that others will reflect back an image of them. This process is increased as the individual grows and becomes more involved with other people. It is thus from inter-personal relationships with others that the individual develops a picture of himself.

> Through social experience he has to learn whether he is brave or cowardly, handsome or homely, quickwitted or deliberate, likable or surly, leader or follower, prophet or clown. In childhood the process often works in a fairly open faction. Children are not backward in calling each other names and classifying each other's behavior. Later the judgment of others are more apt to be inferred, but they still operate to retouch in various ways the picture one has of himself. Thus even the concept of self, central and integration in personality, cannot be formulated without reference to social interaction and membership in groups (White, 1952, p. 121-122).

Still others such as Otto Rank (1958) and Martin Buber (1965) maintain that the individual needs the "thou" in order for self to exist. For Rank (1958) the psychology of the self is to be found in the Other. Buber's philosophy of dialogue (I-Thou) has parallels in other

forms of existentialist philosophy, notably those of Paul Illich and Gabril Marcel.

> My experience is in real communication with other experiences. I cannot be cut off from the one without being cut off from the other . . . The fact is that we can understand ourselves by starting from the other, or from others, and only starting from them; . . . it is only in this perspective that a legitimate love of self can be conceived (Marcel, 1960, p. 44).

Events

According to Pfuetze (1961, p. 67) social experience is the basis of all experience. "Within the social matrix, through the interplay of gesture and response, address and answer, claim and counter-claim, and especially by means of the mechanism of speech, the individual comes to consciousness of himself, becomes truly human." Each individual has an awareness of himself through his experience. During his existence he experiences events which may be discriminated by him as "self," "me," "I," or related thereto. Rogers (1959) defines these events as self-experience.

The self discloses itself to the individual through his experiences. "I am my awareness and my awareness grows (expands) through my experience" (Purkey, 1970, p. 32). An individual's self is a composite of thoughts and feelings based upon his experiences with others which constitute an awareness of his existence. Knowledge and understanding of self then comes from experience, and as the individual experiences new events he will have new discoveries of self. The self

should be looked upon as a process of continuous change just as the world is always changing. The individual experiences change in terms of growth of body, mind and self.

> Growth is the dis-integration of one way of experiencing the world, followed by a reorganization of this experience, a reorganization that includes the new disclosure of the world. The disorganization, or even shattering of one way to experience the world, is brought on by new disclosures from the changing being of the world, disclosures that were usually ignored . . . The awareness that things are different is not growth, though it is a necessary condition of growth (Jourard, 1968, p. 2).

We develop concepts of self from the experience of our existence. In formulating a self each individual takes into consideration his experiences with others and their action toward him.

> My being discloses itself to me in the form of my intentional experience of myself. I experience my own action from the inside. I form a concept of myself--what I am like, how I react, what I am capable of and what I cannot do, on the bases of the self-experiences (Jourard, 1968, p. 6).

Career development literature indicates a strong relationship between an individual's behavior in pursuing a career and in his development of self. According to Tiedeman (1963) the "locus of career development is in a presumably continuously differentiating ego-identity as it is formed from experience" (1963, p. 30). The self, then, discloses itself to the individual through his experiences. His self, for the most part, is built on the relationship he has with others, and his behavior is a reflection of concepts he has of himself and his world.

Acts

The meaning of these events lie in the action of the individual. The event exists only insofar as he acts on it; "...the ultimate unit

of existence is the act--the self-caused, self-sustaining, ongoing behavior of the organism, initiated by want or problem, and directed to the end of satisfying the want or solving the problem by means of the available elements in the environment" (Pfuetze, 1961, p. 40). Since each individual's developmental history is different, the interpretation of a given event will vary from individual to individual. For Mead, the act of the individual is the unit of existence, and in acting, one chooses. Frankl has stated:

> Whether any circumstances, be they inner or outer ones, have an influence on a given individual or not, and in which direction this influence takes its way--all that depends on the individual's free choice. The conditions do not determine me but I determine whether I yield to them or brave them. There is nothing conceivable that would condition a man wholly, i.e., without leaving to him the slightest freedom. Man is never fully conditioned in the sense of being determined by any facts or forces. Rather man is ultimately self-determining--determining not only his fate but even his own self for man is not only forming and shaping the course of his life but also his very self. To this extent man is not only responsible for what he does but also for what he is, inasmuch as man does not only behave according to what he is but also becomes according to how he behaves (1971, p. 1473).

Man's freedom of choice--the basis of his existential indeterminacy and personal responsibility--can be seen as being limited only to the degree that he is able to actualize self. "Today, more than ever, human experience is essentially a process of choosing and deciding among possible stimuli and courses of action" (Kroll, et al, 1970, p. 4). The basic responsibility of each individual is to choose self; others may assist him--but the decision and its responsibilities are his. The process of self-development or self-understanding is a choice-making (decision-making) process; and self is created by each individual's own freedom of choice, and identity problems develop only when the choice is

inconsistent with his experience. An individual is not born to be a coward, a hero, or a delinquent by a deterministic universe, but rather he chooses his role by his acts, or by choosing inaction: choosing not to choose is in itself a choice. It is through the act that an individual's self is shaped and formed. Self is not a content, but an activity. "The universe is a field of action. It is organized only insofar as one acts in it. Its meaning lies in the conduct of the individual . . . This is the only way in which he can achieve a self" (Pfuetze, 1961, p. 47).

Self

That which we call self comes into being only in human existence. "The self, as it finally evolves, is made up of all that goes into a person's experiences of his individual existence" (Jersild, 1960, p. 116). An individual's existence takes place in an environment which is nurtured and transmitted in interpersonal relationships. During his existence he perceives events which have meaning only to him. "The meaning depends on the values involved in the situation, event, or experience, and these values come from the person's background. The individual alone can tell the true meaning of his experience" (Moustakas, 1965, p. 45). He alone has the experienced data of perception. He alone conceives the meaning of events in individual acts. He will not respond (act) to stimuli (events) which are inadequate to him. Matson (1964) holds " . . . that the meaning of any human action--including whether it may be judged as reasoned or reasonable in the

circumstances--cannot be known otherwise than by awareness of the peculiar constellation of felt needs and interests, the world of personal experience, within which the action has its source and relevance" (1964, p. 248). He alone knows the meaning of self. Self may be described from the point of view of many observers, but the real self can only be perceived by the individual. In writing on the true experience of self, Moustakas stated:

> The self is not its definition or description but rather the central being of the individual person. The self is not definable in words. Any verbal analysis tends to categorize or segment the self into communicable aspects or parts. The self can only be experienced. Any attempt to convey its meaning verbally must be based on function or structure and on language which can be partially understood. Therefore, comparison, relatedness, and association to situations and events are required in a communicable definition of self. When the self is understood only in words, the experience of the self is lost. The self as experienced involves the totality of the individual. It is natural, automatic, and complete expression, only partially available to verbal communication. Understanding of self is possible through unqualified perception and empathy, that is human presence and being (1965, p. 46).

Self formation is a developmental process, a process of significant acts seeking to satisfy needs. Rogers sees the development of self "as a result of the tendency toward differentiation (which is an aspect of the actualizing tendency) part of the individual's experience becomes symbolized as awareness of <u>self-experience</u>. Through interaction with significant others in the environment this self-experience leads to a concept of self, a perceptual object in the experimental field" (1959, p. 16). <u>The self that is categorized, communicated and conveyed in words is the self-concept</u>. "It is derived from observations about his own behavior, and the behavior of other people toward

him" (Combs and Super, 1957, p. 137).

Summary

The fundamental concepts of self which examine self as being acquired through interaction with significant others are summarized in the following:

The individual may be thought of as existing in an . . .

ENVIRONMENT:

Which is communicated through . . .

SOCIAL INTERACTION.

During this existence he perceives . . .

EVENTS (i.e., self-experiences),

Conceived in individual . . .

ACTS,

Which mold and shape the phenomenon called . . .

SELF.

II. SELF-CONCEPT THEORY

Behavior

Strong within each individual is the urge to express self. The self is expressed (actualized) through behavior. From the point of view of the individual his behavior is always reasonable and purposeful. "Perhaps the single most important assumption of modern theories about the self is that the maintenance and enhancement of the perceived self is the motive behind all behavior" (Purkey, 1970, p. 10). According to Combs and Snygg (1959), the individual is sparked by one basic drive, to actualize the self. Man's true existence is in his living his life according to his possibilities as he actualizes them. Accordingly, for Rogers the fully functioning self is the actualized self. "The organism has one basic tendency and striving--to actualize, maintain and enhance the experiencing organism" (Rogers, 1951, p. 102). Self actualization is the expression of the self-concept. Implementing the self-concept gives the individual an opportunity to actualize (Wheeler and Carnes, 1968) through behavior that which will cause one's talents, capacities and interests to be expanded.

Self is *actualized* through . . .

BEHAVIOR.

The individual's inferences from his behavior define his . . .

SELF-CONCEPT.

The self-concept may be thought of as the expectances an individual might have regarding the outcomes of his behavior.

Self-Concept

Most individual behavior is an attempt to maintain a consistent self-concept. People strive to construct a stable world, a world they can control and feel secure in. "Once I have formed this concept of who and what I am, I proceed to behave in the world as if that is all and everything I am or can be. By behavior, my self-disclosure endlessly confirms my self-concept" (Jourard, 1968, p. 7). The self-concept changes when the individual reflects on his experiences. Change and growth are part of the developmental process. Knowledge of this helps the individual identify the impact change has on his concept of himself. The self-concept is no more immune to re-examination from new perspectives than any other object. Strauss (1959) gives the following example in child development.

> When children begin to learn a classificatory terminology--say, distinctions having to do with numbers or money--their initial conceptions are crude and inaccurate; but since classifications are always related to other classifications, never standing in isolation, even a very young child's classifications cohere, hang together. As he "advances," his earlier concepts are systematically superseded by increasingly complex ones. The earlier ones are necessary for the later; each advance depends upon the child's understanding a number of prerequisite notions. As the newer classifications are grasped, the old ones become revised or qualified, or even drop out entirely from memory. These changes in conceptual level involve, of course, changes in behavior, since behaving is not separate from classifying. Shifts in concept connote shifts in perceiving, remembering and valuing--in short, radical changes of action and person. Hence a child going through different "stages of

> knowledge" is not merely acquiring more and more knowledge, but may be viewed as becoming transformed (1959, p. 92).

The self-concept is often confused with the self-report. But as Combs and Soper (1957) have pointed out, self-report is behavior revealing what is going on within the organism and self-concept is inference made from behavior.

Self-concept approaches to career development theory have the basic theme that individuals choose occupations which allow them to implement their self-concept. The individual who implements a concept of self is an individual who actualizes. In 1960, Tiedeman and O'Hara suggested that career development is part of the emerging self in relation to the world. For career development theorists, an adequate self-concept is crucial for successful career development. Self and career development are related in that career development is seen as a balancing operation, i.e., recognizing and meeting the needs of the individual while recognizing and responding to outer forces of the world of work (Kroll, et al, 1970).

Kroll, Dinklage, Lee, Morley and Wilson (1970) used O'Hara and Tiedeman's statement that "the self and self-concept are regarded as synonymous, and are labels for an individual's evaluation of himself," as a grounds for looking at self and career development. The self is a person's conception of who and what he is. The sense of self is learned rather than innate, and cognition is the chief tool for understanding and dealing with self and the environment around self. People learn who and what they are from the ways in which they have been treated by those who surround them in the process of becoming mature.

Super (1963) and his colleagues see the implementation of the self-concept as part of the process of occupational choice. The choice of an occupation is one of the points in life at which a young person is called upon to state his concept of himself, to say definitely, "I am this or that kind of person" (1963, p. 17). For Super, when an individual enters an occupation he seeks to implement a concept of self. He further elaborated upon self-concept by describing (1) how the self-concept is formed, (2) how it is translated into occupational terms, and (3) how it is implemented in the individual's work life. Five aspects of how the self-concept is formed are: (a) exploration (b) differentiation, (c) identification, (d) role playing, and (e) reality testing (1963).

Barry and Wolf (1962) see self-concept as one of three "selfs" which they define as a "realistic self-concept." This definition includes: (1) the person's own intimate view of himself or his ego (self-concept); (2) his perception of how others view him or his idea of the social self (self-acceptance); and (3) his idea of the person he would like to be (self-ideal).

Field (1962) uses "experiencing self as process" to develop a theory which is centered around "concepts of self-in-vocational situations." Field's theory suggests that individuals' choose actions which fit their current notions of: (1) what they are like, (2) what they can be like, (3) what they want to be like, (4) what their situation is like, (5) what their situation might become, and finally (6) the way they see these aspects of self and situation as being related.

In summary, some of the principle points of the self-concept as seen by career development theorists are: (1) self-concept is a

self-process, a process of becoming; (2) self-concept and career development are related; (3) self is the central concern of identity; and (4) the self-concept may consist of a number of selves.

From the theory it can be concluded that it is through an individual's behavior that his self-concept is inferred, and this self-concept is expressed in his interests, needs, values, abilities and attitudes. "The self-concept really is the individual's anticipation of his general acceptance or rejection in a given situation" (Dinkmyer, 1965, p. 183).

III. THE WORLD OF WORK

Introduction

The world of work may be seen as "the network of occupational establishments which result from the needs of a culture to replenish, manage and maintain, and to transmit itself" (Van Rooy and Bailey, 1972, p. 25). Using Malinowski's (1969) standardized comparison between cultures, Van Rooy and Bailey identified the fifth concrete isolate (occupational and professional) as describing the basic structural unit of the world of work:

Occupational and Professional *(The organization of human beings by their specialized activities for the purpose of common interest and a fuller achievement of their special abilities)*	At a primitive level, primarily of magicians, sorcerers, shamans, and priests; also guilds of craftsmen and economic teams. As civilization develops, the innumerable workshops, guilds, and undertakings, economic interest groups, and associations of professional workers in medicine, in law, in teaching, and in ministering to religious needs. Also specific units for the organized exercise of teaching (schools, colleges, universities); for research (laboratories, academies, institutes); for administration of justice (legislative bodies, courts, police force); for defense and aggression (army, navy, air force); for religion (parish, sects, churches). (1972, p. 14-15)

They then relabeled and redefined specifically as the occupational establishment, "Personnel operating within an organizational structure engaged in activity which involves expertise and capital oriented toward the achievement of a specific goal in pursuit of which a Social-

Economic Function is developed" (Van Rooy and Bailey, 1972, p. 16).

An occupational establishment may be classified by the activity, expertise, capital or goal within the organizational structure. Van Rooy and Bailey choose the goal component of the occupational establishment as the base general system of classification for the basic structural unit of the world of work. The highest level of generality is represented by Replenishment: which involves the gathering and grouping, processing distributing, and supportive activities in the collection of raw materials; Management and Maintenance: Which involves the administrating, legislating, and adjudicating functions found in all institutions; and Transmission: which is synonymous with education.

Based upon the levels of organization offered in the Standard Industrial Classification Manual (1967) Fig. 1 illustrates a multilevel classification of a sample occupational establishment (Van Rooy and Bailey, 1972, p. 24).

Level One	REPLENISHMENT	
	producing by	
Level Two	MAKING	
Level Three	Construction	
Level Four	Building Construction	
Level Five	Home Construction	
Level Six	Doakes Builders	OCCUPATIONAL ESTABLISHMENT

Fig. 1. A six level classification of a sample occupational establishment. "Level," here, is synonymous with "level of generality." The six groups are ordered from the most general classification (i.e., that with the greatest number of referents)

Occupational Establishment

Thus, the occupational establishment is the basic structural component in the world of work and the world of work is the environment in which human work activity takes place. Applying this basic structural component to the conceptual model of fundamental concepts of self (Fig. 1) it may be said that:

> A specific type of environment the *individual* may be thought of as existing in is the . . .
>
> *OCCUPATIONAL ESTABLISHMENT*
>
> Which is transmitted through . . .
>
> *SOCIAL INTERACTION*.
>
> During this existence he perceives
>
> *EVENTS*,
>
> Conceived in individual . . .
>
> *ACTS*,
>
> Which mold and shape the phenomenon called . . .
>
> *SELF*.

Stated another way: An individual's work environment is the occupational establishment which is generated through social interaction. " . . . no line of work can be fully understood outside the social matrix in which it occurs or the social system of which it is part" (Hughes, 1958, p. 75). During this work experience he perceives stimuli and he conceives a need to act. What he chooses to act out helps the ongoing molding of self.

IV. FUNCTIONAL SELF

Career Self-Concept

The behavior identified in the work activity is an actualization of self. As stated earlier, the individual's inference of his behavior defines his self-concept. Work is one type of behavior in which an individual engages to meet his economic, social and psychological needs. The aspect of self actualization through work may be called the functional self. The functional self is a career self-concept, and career development is the implementation of the functional self. In career development the interaction of self and the world of work, which is how the individual views himself in the world of work, determines the functional self. An individual's occupational choice is an expression of the functional self and his behavior is the implementation of the functional self. By choosing an occupation in which the individual can actualize self he chooses "...a role which he thinks he can play, and he attempts to play the role in a way which is compatible both with his own aspirations and with the expectations of others" (Super, 1967, p. 21). A role may be that of a student, daughter, worker, father, etc. The interaction of self and the role an individual performs determines the functional self. It is more than just an occupational self-concept, because it extends beyond either end of the occupational life. The functional self should not be thougnt of as being exclusive of other kinds of self-concept. The functional self is a self-concept that has career relevance.

> As with the development of any policy self-concept, that which emerges as a guide for relating self to the world of work, in the specific context of a given occupation, will be the result of differentiations and integrations amongst self knowings and knowings of the world . . . The individual's concept of the universe and his experiencing style as well as his self-concepts systems play a large part in determining his concept of "work" and his ways of relating self to the "work" world (O'Mahoney, 1970, p. 24-25).

For O'Mahoney the world of work and a job in particular, are only specific contexts for Being-Becoming. How a person sees the world of work differs from individual to individual.

> The point to be made is that it may be possible to differentiate quite clearly and sharply between different contexts in terms of time, geographic locations and environment, procedures, and so on, but the organism which moves from context to context cannot be so sharply differentiated. Although a person's "work context" may be kept entirely separate (in time and location, etc.) from his "play contexts," it is not so easy to separate the work-self from the play-self for there is continuity and continual procession of Being and Becoming. The "boundaries" of self concepts are not fixed and immutable, and the boundary conditions may be closed in many different ways depending upon contests and higher order principles such as purpose (1970, p. 24).

The phenomenon of the functional self is an outgrowth of social-psychological theory concerning the analysis of human behavior, and even though the theory and many of the concepts are well known to educators, the theory has not been applied to the operation of the educational system. Educators have tended to treat self-concept in the same way they treat general intelligence, i.e., as independent of social conditions and the experiences of others. It is not uncommon to hear teachers refer to a student's low or high self-concept as if the student has only one self-concept. Self-concept is not a trait, such as brown eyes, but rather it is role expectations of self which are a function of his experience. The expectations of self in the world of work is the functional self.

SUMMARY

This paper has reviewed self theory that explores self as being a product of social interactions. The writings of Combs and Snygg (1959), Jersild (1952, 1960), Mead (1934), Rogers (1967, 1972), and Moustakas (1965) have been perhaps the most influential sources for examining the social self. From this theory we have seen that self formation is a developmental process which takes place within the social system. A social system may be a peer group, single classroom, school, community, occupational establishment, or any other organized group of individuals. It is also assumed that a social system has two dimensions, the individual and the institution, and the patterns resulting from the interaction of these dimensions is social behavior. The individual's inferences from his behavior define his self-concept, and a self-concept which has career relevance is the functional self. The functional self like any self-concept is a self-process, a process of being and becoming. It is the developmental process of the functional self that should enable curriculum writers to develop a process career development curriculum, rather than a content occupational information curriculum. Career development is not obtaining Knowledge in preparation for living, but rather it is a process of experiencing living.

> I think every man is his own Pygmalion, and spends his life fashioning himself. And in fashioning himself, for good or ill, he fashions the human race and its future (Stone, 1971, p. 4).

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